301 make bracelets about four fingers wide, which are worn on the arm close to the shoulder and on the legs below the knee.

They make much of certain metal leaves in the form of a crecent or half-moon which they call karakoulis [caracolis]. This meta does not seem to be much different from red copper or brass. But it is clearer and purer, never rusts, does not redden, tarnish, nor turn green, and however long it may be in the earth it does not loseits luster. It is not, however, either gold or silver, nor one or theother mixed (together), although its color is that of gold and silver mixed. These caracolis are very rare among them; they say they come from the Allouagues, who are their enemies. For there are those among [57] them who notwithstanding their usual enmity contract friendship with a few Allouagues,' and when their nations go to war, they visit heir friends and give them presents in exchange for which the Allougues give them these caracolis. Others say that they got them from even farther away. However that may be, this metal is their greatest treasure; when they have some, they make little blades that they hang from their ears and nose. In case they have no caracolis, they put a liana (1) or bird feathers in their stead. They stick pins or a fire

1. Roman version: "A gain (?)."

in their pierced lower lip—for a very ugly effect. At their feet, they sometimes wear little bells, particularly to make them ring at drinking parties and dances. So much for the accoutrements of the men.

[56] The women wear their hair like the men, except that they do not wear feathers or caps but merely tie their hair with cotton tresses, which have thimbles on the ends or some other little tassel. They wear necklaces of various sorts of stone, strung in no particular order, and with crystals, of which they are very fond. They also make crystal pendants for the ears. They wear bracelets of glass beads at the wrist, not on the arm as do the men. When they are at celebrations they wear waistbands of cotton and of glass beads from which they dangle tassels of beads also, as well as many small bells which make a great deal of noise when they dance. One can best compare these waistbands to the bands put on the croups of horses for parade.

537 he leaves. They observe some of these ceremonies for Father Raymond when he goes to see them.

[68] CHAPTER X

Their Commerce

439 They trade with everyone with whom they are at peace. But their trading does not involve much of value, and they do not ask for much. When they come to see us they bring tortoises, pigs, chickens, parrots, fish, pineapples, cotton hammocks and other works of theirs. In exchange we give them axes, bill-hooks, knives, cloth to make sails for their pirogues, glass beads, crystals, and other bagatelles. When they have more of these tools than they need, they carry them to other Caribs of the islands or mainland and exchange them for caracolis, green stones (which are good against serious illness), or other similar things. That is the extent of their commerce or trade.

[77] Previously, when they had no commerce with the Europeans, they used stone axes and knives. They made their fish-hooks from scales of the tortoise, or, probably, from the border shell, which is harder than the other scales. One still sees these old instruments among them, although they no longer use them.

CHAPTER XI

Their War, Enemies and Weapons

624 [726] Our Caribs do not make war properly speaking, since they never fight a pitched battle but make surprise raids. Also, they hardly attack those who are on their guard unless they have a tremendous advantage in numbers. They have chiefs chosen from the most valiant and from those who have killed the most enemies. They do not choose young men, even if they are the sons of old chiefs. They choose mature and courageous men, whom they esteem a great deal while they still have all their strength, but to whom they no longer pay any attention when they become old. There are two at present

396 "I have enlarged my canoe." When the log is hollowed out they turn the opening downward and make a fire beneath it. This makes the opening larger. Then they force a stout stick across it and spread the sides. They stop when it is the right size. [115]

501 Pirogues, called canaos, are the galleons of the Caribs. They are 60 feet long more or less. They are raised on the sides with planks. They hold crews of fifty to sixty men and even more. The distance between gunwales in the middle is eight to ten feet, and they have 488 two very large and wide sails. They travel 200 to 300 leagues on 437 the sea, and go as far as Cayenne and Surinam to join the Galibis who are their allies, either to barter their goods and bring back other kinds, or to form an army to attack the Arawaks who are their enemies. [108] [253] They carry grated flour in bundles in their canoes. When they arrive at a place they press it and cook it. It is sometimes very sour when it is old. [284]

000 The French have learned from the Caribs how to dig out logs and make canoes, but they did not learn how to paddle and steer them, nor did they learn how to jump into the sea to right them when they have capsized. The Caribs are not afraid of capsizing, of wetting their clothes, or of losing everything and drowning. But the French for the most part are afraid of all these things, and do not wish to lose all their belongings from the canoe or risk their lives, for they have seen fatal accidents happen very often. [331]

396 In the islands worms pierce the hulls of boats so that after two 314 years it is necessary to line them again or abandon them. [162] The Caribs take branches or sticks of mahot and peel off the bark which they crush with a stone. Then they cut it in pieces as long as a hand, and use it as oakum to calk the seams of their canoes. Sometimes they add gum instead of pitch, but not very often. [164] To make elemi gum they slash a chibou tree. The next day they collect the gum which flows out abundantly. The Caribs use it to tar their pirogues and make from it a beautiful black which they call cóina [185] Máne noumánien is a black resin from South America which they use as pitch. [362]

502 The paddles of the Caribs differ from French oars. They are polished and are about six feet long. They hold the top of the handle in one hand while the other hand is close to the blade. They dip it straight in, breaking the water when they paddle. [366] They use a

602 little wooden pin set into the edge of a canoe which holds the paddle. [444] The tiller of a rudder is simply set, for there are no bolts, iron brace plates, or nails. However, it serves its purpose and they steer well at sea. [157] They use a long and strong pole which they carry in their canoes and pirogues in order to keep the prow headed into the waves and to keep the canoe from being thrown on shore. They also use this pole when embarking and disembarking. [265] For an anchor the Caribs use a great rock with small sticks fastened around it like a cage. They throw it into the sea and it is held by a heavy rope of mahot fiber which is fastened to the canoe. Those who [409] are able to do so trade with captains of ships to obtain cordage and [538] anchors. [285] The conch shell is the horn and trumpet of the Caribs. [60] They blow their horn when they intend to land. The Caribs always carry a conch shell in their pirogues to blow and announce their arrival to those of the carbet whom they are visiting. This is done in order that they may come to help them disembark, or if it is at night to bring fire so that the pirogue will not be run aground and broken. [467]

[541] They make a raft by assembling and binding logs from which they fish when they lack canoes. [87]

6. Birth, Education and Marriage

896 The Caribs observe fasts quite frequently, especially at the 785 death of one of their relatives, upon the birth of their first child, after the capture of an enemy, etc. They usually spend the first five days without eating or drinking. The next four days they drink only a beverage made from boiled cassava. After this time they eat as much cassava starch as they like for a period of two or three months. After this period they continue to abstain from certain meats. The husband 876 rarely starts howling when his wife is in pangs of childbirth. On the contrary I have seen them coming from outdoors, secretly and stealthily, one month after the birth of the child in order to begin their seclusion and fasting. If one asks them questions about this custom they make no answer except to scorn those who do not follow the custom, although they do explain that if one does not behave in this way upon the child's birth, he would grow old sooner, be slower when he runs, and that internal disease would attack him strongly and this evil would spread to the child. [373]

855 stand up, and fall down continuously, sometimes on their hands and sometimes on their behinds. They walk on all fours getting so used [401] to it that when they are grown up they catch up with the best runners in this way. [405]

[101] Sometimes the Caribs make incisions to cure some inflammation, but most of the time they do it out of fantasy. It is said that the children are gashed instead of being whipped, but I have not seen it done often. [435]

515 The Caribs have no other paternoster than the flute. The first [534] one to awake at the cock's crow plays his flute, and the others imitate him as they awaken. After this they go to bathe in the river. The women and children go at a different time. Because the river is cold they make fires by groups in two or three places where they warm themselves. If they are soaked by sea water or rain, or if they are dirty or overheated by some exertion, they return to wash themselves again. Besides this they never fail to go bathing at noon and in the evening. I think that these baths contribute the most to the preservation of their health, and so do their fasts when they are moderate. [383] The children in order to learn how to swim and become accustomed to the ocean waves, as well as to amuse themselves, lay on small planks. They let themselves drift against the breakers and are driven back into the mouth of a river. Others who are stronger let themselves drift with the current of the river and meet the breakers which are rough and frightening where the river hits them, particularly in the district of cabester [sic] where the sea is rougher and the streams are faster. And when they see someone upside down in the waves, or standing there, they laugh to see them when we would be fearful. [314]

857 The Carib children, having prepared birdlime, cut long poles and [223] attach at the end a very pliable rod which has been smeared with glue. They hold it so that the end is near the flowers where the humming birds find their food. When these birds are not watchful, they hit them with the small rod and having been touched with this rod they remain stuck. The children run quickly, seize them, and tear off the glued feathers, gut the birds, and wrap them in leaves. They dry them in the fire and [137] trade them to the French for hooks and pins. [220] One type of fly makes [262] holes in the sand to live there. The small Caribs kill them, split them in half, and pick out a small sac filled with honey which they eat. [398] The children make horns out of the stem of a certain plant [466], and [534] the men make whistles out of the leg bones of pelicans. [267]

226 They pull out the hook often, even though it has no bait. [182] The
● [439] Caribs have bought from the French cheap pewter plates, which they use to make these fishhooks. They cut them lengthwise into strips, roll them, stretch them out somewhat, and bend them into the shape of a fishhook. They then attach it to finely spun line which is very strong. The Caribs also use our pins which they bend and cover with a worm. [336]

The shark is a large and very greedy fish which devours in a short time any prey it can catch. It evens eats men when they are bathing or fall into the sea, as once happened to some Caribs whose canoe capsized. The shark cut them to pieces, and the zeal of other Caribs who quickly came to help could not prevent it. They found only arms and thighs which were still warm and throbbing. To catch this voracious fish the Caribs drag a huge hook behind their pirogue. This hook is baited with a piece of white wood, or some rags, which the shark swallows at the expense of its life. The Caribs eat small sharks but not big ones. They use the skins as files to smooth their [417] oars. [398]

They pierce a small fish with one of the points of an arrow in order to bait a hook with it. [61] The fishhook leader is a small cord which is sticky and which they tie to the fishhook a little way up so that the fish will not break the line. [50, 147] They use a trident, or an arrow with points, which they hurl at crayfish and other fish. [168]

411 They shoot arrows at a target. The young men cut a papaya which is a soft spongy tree, hollow, quite big at the foot, and which [526] stands like a pyramid. They shoot against it and the arrows penetrate without being blunted. This is their archery, which is one their amusements. [225] They use a kind of wadding which is put on the end of their arrows instead of a point to shoot a bird in order to knock it out and take it alive without wounding it. [77, 265] One of their common occupations is to make arrows, or at least tips of them. These are made of green wood and are as long as the hand or longer, are barbed like harpoons, and take the place of iron. [238, 272] There is a kind of reed (boulcotta) which bears its flower at the top. It is a rod straight as a line which bears feathery branches. When these are removed the stalk is used to make the shaft of the arrow which has the same name as the reed. [90] Manchineel bears a sweet smelling fruit, but it is very poisonous. The Caribs give the tree a blow with their axe, and

30/ just like the men. They are also fond of large crystal beads, thimbles, little bells, and fancy leggings. [205] Caracoli is a metal which was sent to France to be analyzed and imitated, but this was in vain because the Caribs always discerned the fraud. Silver and even gold does not impress them compared with this metal. It has the advantage that rust and corrosion do not attack it, and oil, urucu, and even dirt do not spoil it much because it can be cleaned by rubbing your hand over it. They use it to make crescents which they hang around their necks. This is the most precious of their jewels. They have some spangles as large as the finger which they attach to their pierced noses. A man who owns a caracoli ornament believes himself to be rich. If you give a Carib a caracoli ornament you could get a slave in return, because this ornament is rare and precious among them and other things are nothing compared to it. [106]

The men collect several packages of beads which are small beads of glass, white like pearls, and which are strung together as they are worn in France. They make great sashes out of them which they put on one shoulder and pass under the arm on the other side. They wrap another on the other side in the same way in the form of the Cross of St. Andrew or double sash. After the Carib has been reddened these serve as decorations together with their caracoli ornaments which are suspended around their neck and fall on their chest. [94] These white glass beads are brought from Venice, at least the greater share of them. The Caribs are very much interested in them and string them on small sisal fiber cords and wrap them around like garters of a width of three fingers, or else wear them around the bicep of their arms, or at the wrist like bracelets. I have previously spoken of their use as sashes. These white beads contrast sharply against their red bodies. The women are no less interested in these beads than are the men. [99] Those who cannot get glass beads make little braids with cotton thread which they use to make sashes, and this type is more ancient than the other. [100]

They wear a ribbon of cotton having a width of four or five fingers which they use to ornament their head as a crown. [287] At feasts women wear elegant combs in the front part of their hair which form very pretty crests. The women are compared with hummingbirds. [90] They wear long plumes from the tail of the Aras or the single one from the Festu en Queue bird which they put at the end of their braided

[479]as a fly," which is to say very drunk. It is thus understood that he has [542]been well judged. They very often kill the old people saying that they are no longer well and consequently are unhappy. When their wives are old they kill them, arguing as their reason that they are no longer able to tend to the garden or make cassava or oticou [kind of beer]. They are jealous, and if a woman has failed them they kill her or make her a servant and slave to others. When they have suspicions about her misconduct they make her drunk—for their oticou is potent when it is well made—and when she is in this state she can conceal nothing.

[41] The men are extremely slothful and pass the time lying or sitting on their hammocks, carousing, gossiping, and allowing themselves to [302]be combed by their wives. They cannot pass an hour without being combed and don't even take the trouble to fish or hunt, preferring to fast a little and eat only some cassava and crabs, rather than leave the house to catch lizards or tortoises, or some other thing. However, [429]when they come to trade with the French they catch a tortoise and bring it with them. This is their principal item of trade. They sometimes bring pineapples and bananas as well as bows and arrows which [572]they give to their comperes; this is the term they use for all their friends.

[46] The Caribs have a ridiculous ceremony at the birth of their children. The woman gets up immediately after having given birth and goes back to work if she is able. The husband goes to bed /in a hammock/ which they hang high from the house, and here he complains about his belly and rubs it as if he were suffering greatly. For the span of an entire moon he leaves his hammock only for necessities, supporting himself with a stick. The others visit him as they would a sick man. It is true that to a certain extent they cause this pretended illness to pass into a real one because the man is badly treated. He must fast very rigorously for a few days, and they give him only cassava and very little of that, but they give him enough to drink, especially at the moment the child suckles. After several days he is able to eat crabs, and some time after this he is permitted tortoise meat; finally he eats any kind of food without limitation, as though he were completely healed. But before this they hold an assembly where the so-called sick man is gashed all over his body and loses much blood. Those fathers who have already had five or six children are only gashed on the arms and legs. They do not know what it is to swaddle children, [556]nor do they treat them delicately as we do; but nevertheless they love them tenderly.

442 begin to comb and arrange his hair and paint him with urucu [body
512 paint]. This being done, they make bread for the next meal—for they make fresh bread every day. Then they cook what their husbands and children have brought from hunting and fishing. They serve it to them with cassava when it is cooked. But it is not true, as Mr. de Rochefort assumes, that the women were obliged to get venison, or had to fish [in streams] far off in the woods or at the edge of the sea.

After this they go to cultivate their gardens and plow their lands with a big pointed stick which is like a boar spear. They don't use this stick in any way like a hoe. The women also concern themselves with the planting of provisions, cultivating them, uprooting manioc, grating manioc, pressing and sifting it, and cooking cassava out of it. They also make ouicou for their social gatherings. In addition to all of this, they bear the brunt of the care and feeding of their children. Those who remain at home busy themselves by making cotton hammocks and this takes them as much time as it takes their husbands to make pirogues. They are also very busy pressing the hulls of covahes [Breton: couhes] and palmetto in order to get oil for the head and hair of their husbands. It is necessary to observe that it would be unthinkable for a man to be seen aiding his wife in any way.

[278] The obligations which the women have in caring for the sick and binding the wounded have given them a marvelous knowledge of herbs, which they use to treat a large number of ailments.

5. Commerce

437 No kind of trade exists among the Caribs, neither buying nor selling, for they give each other very liberally all the things with which they can aid their fellowmen, provided they do not inconvenience themselves too much. No nation has ever been more in need of the manufactures which industry has made common in all the nations of Europe. Before European contact, when the Caribs
● 439 wished to cut down trees to make a house, they had nothing to use but stone axes. If they wished to fish they could use only hooks of caret turtle shell. If they planned to build a pirogue in order to go to war against their foes, they endured all the trouble imaginable

to cut down a tree, to hew it hollow, and give it the shape of a pirogue.

Nevertheless they do not feel secure when they trade with European vessels because some of them have been kidnaped, enslaved, or killed. The ones who do them the most harm are the English, against whom the Caribs are at war, because the English have established themselves in some of their islands where the Caribs wish to return. They have fought the English several times and the Caribs have always put them at a disadvantage. To get revenge they [the English] always change their flag when they sail past Dominica so that they will not be recognized and can thus lure the poor unfortunates by this stratagem into their ships. The English then sell them as the most expensive item of their slave trade.

The Caribs with the French would have the attitude that Caribs have among themselves. That is to say that the French should give generously everything which is asked of them. Since the French have a quantity of good-quality wares and stick more to their own business than the Caribs do, they cannot appreciate this way of doing things. But I am afraid that in time to come our French will cause them to abandon this praiseworthy custom and they will get into [the habit of] trade. This is what they have already started because we don't give them anything unless we receive with one hand and give with the other. After all, they are so poor and miserable that most of them carry all their belongings with them. When they come to visit us it is because they need our goods such as axes, bill-hooks, knives, needles, pins, hooks, cloth to make sails for their pirogues, glass, small mirrors, glass beads, and other small trinkets which are of small value.

They bring us in exchange cotton hammocks, tortoises, pigs, lizards, fish, fowls, parrots, local fruit, bows and arrows, small baskets, and caret turtle shell which is the best item and has the greatest value. They also bring us all they can plunder from their enemies if they have no further use for it. They also bring some green stones. They refrain from bringing what they need for themselves. If they need a knife and if you should offer them two axes or two billhooks which are worth twenty times more than a tortoise, they will not make the exchange. They will take the knife because

639 they need it and this is the most necessary item they have, for they cut and hew perpetually. You can get their goods cheaply and some of the French have made a fine profit out of it. A tortoise, even the biggest, is worth a billhook or an axe. A big choice pig is not worth more. But the profit is greatest when dealing with cotton hammocks and caret turtle shell. As our French are shrewder than the Caribs, they easily deceive them. The traders never bargain for a hammock in the evening since these good people will then have it present in their minds that they have an approaching need for it, and they would not give up their beds at any price. But in the morning they give them up cheaply without a thought that when night comes they will need them as much as before. At the end of the day they always return in order to exchange their purchase, simply saying that they cannot sleep on the ground. When they see that the traders do not intend to return them, the Caribs almost weep in vexation. They themselves are very subject to retract in all the bargains they make, and this is the reason why it is necessary to remove and hide everything which has been bought from them. In a word, all their commerce and trade is a childish game, and often when they come among us they cost more to feed than the profits that one has made out of the goods bought from them. They are very tiresome in asking for what they desire. However, whether it is because of shame or pride, they never request an article which has been once denied them.

6. Feasts

276 The Caribs hold certain assemblies which they call <u>ofticou</u>, after 776 the name of the drink. Since contact with the French they are called <u>vins</u>. These assemblies are rejoicings held in common and during the course of them men, women, and children get as drunk as pigs. <u>Ofticou</u> is drunk in excess without eating anything. In these debauches they remember past insults and get angry; anger turns to fury, and fury breaks out into horrible vengeance. There are many different reasons for holding an assembly. They hold assemblies when war is planned, when men slash themselves all over with agouti teeth after their wives give birth, when their children have their hair cut for the

302 he imagined it had been put there to sit upon. For this reason he took it from the table and put it on the bench. Then he sat on it. Realizing that everyone was laughing about it, he became angry and made us understand, indirectly, that he did not know how to behave among the French and would never return to visit us again.

This paint, although light, is useful, for it protects from sunburn and from brine which dries up and burns the skin, and warms them in the cold of the night. The chief benefit is the protection it offers against the mosquitos.

They don't wear a beard but rather pluck it hair by hair with the point of a knife, as I have said. If there is some left they shave it [828] with a grass which cuts like a razor. They all wear long hair like the women of Europe, and let a part of it hang on their forehead. It is cut like that of small girls. They also have strands of hair hanging past their temples. The rest of it is drawn to the back, combed, and adjusted neatly with a cotton string. At the end of this string are [fastened] either small tufts, thimbles, crystal, small white ornaments, or similar trinkets. In this truss of hair they stick feathers of all colors and sometimes make crowns around their heads with them.

304 All of the Caribs have their ears, lower lip, and septum of the 301 nose pierced. They pass long parrot feathers through the nose, which take the place of mustaches. They sometimes suspend from these feathers, small strips of brass as large as a fingernail. They pass hooks through their ear holes and through the holes in their lower lip. They wear long necklaces which hang to their stomachs. These necklaces are usually made with the teeth of agouti, cats, or leopards, and are very neatly strung on cotton cord. They also wear a whistle hung from the neck, made from the bone of an enemy.

301 The ornaments they prize the most are the caracolis or coulloucoli, 439 small strips of a low quality gold metal. It [the metal] has the quality of neither corroding nor tarnishing and this is the reason why the Caribs prize it so highly. Only the captains or their children wear them. It has been thought that these caracolis come from the islands of Hispaniola, otherwise called Santo Domingo. However, the Caribs assert the contrary and say they get them in trade from their enemies whom they call Allouagues. By means of certain agreements which the Caribs have with members of that nation, the caracolis are obtained

in exchange for what they receive reciprocally from them. It is difficult to know the place where the Allouagues get them, for they say the gods they worship live among rocks with gushing springs and among inaccessible mountains. It is these gods who give the caracolis to the Allouagues in order to oblige them to bear more honor and reverence to their sovereignity. If these reports are true it might be that the devil abuses their weak, ignorant minds by this device. Whatever the truth may be, these caracolis are very rare among them and they bring them from the continent. There are various sizes of caracolis, but the most valued are not quite as large as the double size of a silver ecu coin. They are crescent shaped. They wear them from their neck embedded in wood.

They wear bracelets of white beads as wide as the hand, not at the wrist but at the biceps near the shoulder. They also wear them on their legs in place of garters. They even make five or six double-linked bands of these white glass beads which they wear crossed over their shoulders and under their arms.

The hair style of the women is just like that of the men except they don't stick feathers into it, and never wear feather crowns. They place in their hair very nice combs which give the appearance of a crest. They paint themselves with urucu like the men and also wear the same kind of bracelets, not at the biceps, but around the wrist. They wear necklaces of different minerals such as green stone, amber, crystal, and glass beads. I have seen some of them who wore necklaces around their necks weighing more than six pounds. When the women are to appear in the large assemblies they make belts braided from cotton threads and chains of white glass beads, from which they hang in different places small bunches of six or seven links of glass beads as long as the finger. They also wear a large number of small bells in order to make more noise when they dance.

All the girls and women, except the slaves, wear a kind of legging from earliest childhood. These extend from ankle to calf. A second legging of four fingers width is worn between calf and knee. At the top of the lower legging they fasten a circular ornamentation, larger than a plate, woven of reed and cotton. A smaller one is worn on the lower legging edge. These two circular ornaments cause the calf to be so full that it looks like an Edam cheese between

blacks and European creoles still use it today, not only in Dominica, but also in Guadeloupe and in Martinique. The Caribs, as a matter of fact, make these baskets not only for their own use, but they also sell them in order to obtain articles which they need, knives, hatchets, pieces of cloth, alcohol, etc. The Caribs formerly used the matatou, a kind of square coverless basket, supported by four feet, and the canoli, a kind of hod used by the women to carry potatoes, bananas, fish, and other food products to the hut.

The diet of the Caribs is however not complex; it is almost exclusively vegetable, and is supplemented from time to time by a few crabs or by fish. The plants they eat are cultivated by them or are gathered in the forest. The most important are the yam, Dioscorea sativa, the sweet potato, Convolvulus batatas, the Caribbean cabbage, Colocasia esculenta or Xanthosoma sagittaefolia, and finally the cassava, Manihot dulcis and Manihot edulis, from whose roots they extract farina with the aid of a very primitive press and which is used by them in making the cassava, a kind of baked pancake which formerly took the place of bread in all the Antilles. The trees which supply them with fruits are numerous: these are the mango-trees, the guava-trees, the coco-nut trees, the banana trees, and the famous bread-fruit tree, Artocarpus (1) incisa, imported from Asia and Polynesia but

1. From ἄρτος, bread and καρπός, fruit.

long since acclimated in the Antilles. The forest supplies them with another article of exchange, a tree, (called the "Bay tree" by the English) whose leaves they gather, which are taken to Roseau and thence sent to Europe or the United States, where an essence is extracted for use in perfume-making.

Meat is an unimportant part of their diet and the few animals they raise; pigs of Spanish or /139/ French origin, and domestic poultry, hens and ducks serve more as articles of exchange than as food. Even formerly when they did not object to human flesh, it seems that they used it only rarely; when following a war they had massacred a large number of enemies, they thought it only fitting to eat them. Furthermore, Father Labat is full of indulgence towards them on this point, and although they had once offered him the smoked arm of an Englishman, probably the remains of a feast, he finds it hard to apply to them the epithet of cannibals.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

the chief native foodstuffs. They are usually boiled, rarely roasted, but in either case always in the green condition (unripe). The «popote» (i.e. the inflorescence bud) of this species or of the banana is crushed and its juice is applied as a cure for ulcers. Like those of the balisiers (*Heliconia* spp.) the leaves of both plantains and bananas are much used as wrapping material.

Specimen citation: no herbarium material collected.

Musa paradisiaca Linnaeus subsp. **sapientum** (Linnaeus) O. Kuntze, Rev. Gen. 2: 692. 1891.
Banana. — Figue. — Balélu.

The distribution of the banana is identical with that of the plantain.
Bananas are hardly as important as plantains in the Caribs' diet, but they are an important commercial export crop in Dominica. A drink was formerly made from the fruit but today it is generally eaten ripe out of hand.

Specimen citation: no herbarium material collected.

ZINGIBERACEAE. Ginger Family.

Aframomum granum-paradisi (Hooker) K. Schumann in Engler, Pflanzenreich 20: 213. 1904.
Grains-of-Paradise Amomum. — Poivre Guinée.

This African plant was originally described from Sierra Leone. Various species of this fragrant-leaved genus have pungent seeds which, in the Middle Ages, were a popular substitute for pepper. Today they are still used medicinally and as a flavoring agent (22).

Caribs frequently cultivate poivre guinée near their dwellings for they utilize the seeds as a spice. The leaves, considered to be a charm, are rubbed on the body when bathing and are constituents of a ritual bath (described under *Ocimum micranthum*) for unlucky canoes. A similar bath is given to their hunting dogs. A tea is made from the leaves for stomach ache and the seeds are put into rum as a «chauffe» to excite dogs.

Specimen citation: 121 (T), 2304.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

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crude singlepost presses for sugarcane, house-piles, forked posts for *marina* (primitive type native dwelling), etc. Bay leaves and fruits are used in a tea drunk as a cure for colic and stomach ache, or in a shampoo for washing the hair or body. In more recent years the leaves have been sold to merchants of the island for distillation of the essential oil.

[278 388 437]

Specimen citation: 491, 492, 3220.

Myrcia citrifolia (Aublet) Urban, Fedde Repert. 16: 150. 1919.
Myrcia coriacea DeCandolle, Prodr. 3: 243. 1828.
Couroupoume. — Kurupum. — *iondwa, tdka-tdka.*

This usually shrubby tree is known from Cuba, Puerto Rico, and the Lesser Antilles. On Dominica it is most frequent at lower elevations along the windward coast.

The wood is resistent to insects and so is used occasionally on the islands in house building.

The small edible fruits, prepared in a special tea (see *Annona muricata*) are used by the Carib women to induce lactation, while the leaves — along with those of fleurs la fête de Dieu (*Petrea kohautiana*), chou froidure (*Xanthosoma* sp.), and du thé pays (*Capraria biflora*) — are boiled up to make a tea used to combat diarrhea.

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Specimen citation: 10 (T), 3253, 3324.

Psidium guajava Linnaeus, Sp. Pl. 470. 1753.
Psidium guava Griesbach, Fl. Br. W. I. 241. 1860.
Guava. — Gouyave, Goyave. — *balihasi, kwidba* (white variety); *kalabasi* (m), *walapa* (w) (red variety).

The guava is widely planted for its fruit in tropical and subtropical regions where it often is a pioneer woody tree on open abandoned clearings. It is a native of the West Indies and continental tropical America. In Dominica it occurs on open slopes at lower and middle elevations.

The fruit is edible, while an infusion of the bark, root, and leaves is given by the Caribs to those suffering from diarrhea or intestinal chill.

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Specimen citation: 4 (T), 496, 3350.